THE PACIFIC

A religious and family paper.

Pacific Theo Sem Reading Room

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THE UNCHANGING GOD.

O Changeless God, Who knowest all our weakness,
These frail and fickle, changing hearts of ours,
That, all through summer's heats and winter's bleakness
Pass with our varying moods from suns to showers;

We who can love awhile, then, hate and sever:
We who dare boast our iron wills that fail;
What can we hope from Thee, Who changest never,
Before Whose steadfast light the sun grows pale?

Yet, art Thou changeless? Thou are Life unfailing:—
What, then, is this divine and death-drooped head?
Closed are those eyes, that looked in love availing.
Our God, our only changeless Friend, is dead.

Changeless in patience, patient with our sinning,
Firm in Thy dauntless love that bore our shame,
Art Thou changed now, Who never hadst beginning;
Yesterday—and for evermore—the Same?

Oh, Thou art changeless still; yet Thou hast taken
Man's nature on Thee—mystery, deep and strange!
God has cried out, "My God, I am forsaken!"
He, alone changeless, stoops to seem to change.

Take Thou my iron will, change and subdue it!
Thy will be done, not mine! Thou hast sufficed.
O meek and humble Changeless God, renew it;
Let it be dead, and rise, in Thee, O Christ!

Low at Thy cross in shamed contrition lying,
I call on Thee, the Unchanging, throned above.
No will but Thine, O Love, unchanged, undying!
Even in death, Thy changeless name is Love.

—S. M. Emery in the Irish Monthly.

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A man who does not know how to earn from his mistakes, turns the best school-master out of his life.—Henry Ward Beecher.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 27, 1904

BY THE SIDE OF THE ROAD.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

—Sam Walter Foss.

A Y. M. C. A. secretary desiring to stir the people of Denver the other day to move for an hundred thousand dollar building for that city told what had been accomplished at Childers, Texas, through the Association. He said that five years ago Childers was the meanest town in Texas; it had 8,000 inhabitants, forty saloons and twelve gambling houses. The place was brought under the influence of the Y. M. C. A. and now it has neither saloons nor gambling houses. But an hundred thousand dollar Y. M. C. A. building is hardly the thing for Denver. The Queen of the West ought to do better than that for the housing of the Association. Our Pacific Coast cities are doing better.

The indications are that the new treaty with China, which will be ready for ratification by the United States Senate in December, will make necessary more considerate treatment of high-class Chinese. The Chinese are asking for it, and it is a prevalent opinion in the East that they will get it. That they ought to have it every fair-minded person will admit. Self-interest, if nothing else, ought to lead our government to accord to this class of Chinese different treatment from what they have had during recent years. We need, for one thing, to make it easier for young Chinese to come here for an education. And it would be less to our detriment to have a law that might let a coolie laborer slip in occasionally rather than one that will turn merchants away from our shores.

A young lady in Berkeley was married not long ago and went to Chicago to live. Soon after her arrival in that Eastern city a heavy thunderstorm came up while she was alone in her home. She wrote to her mother a few days later giving an account of the storm and her experience therein, saying, "I was so frightened I was stiff." Among the things commending the Pacific coast to people of the East and causing many who have gone from the coast to the East to turn longingly this way has been its freedom from electrical storms. But in this as well as in some other respects there have been changes. Thunder and lightning are much more frequent than they were some years ago. There are people who believe that the stretching of more steel rails for the railroads and electric and telephone wires will bring a yet greater increase of these electrical disturbances. There does not, however, appear to be any scientific basis for such a belief.

"I think that women of means should do more than rush through life simply for pleasure," said Miss Helen M. Gould at a reception given in her honor when she visited an eastern city recently. Miss Gould thinks differently than some of the butterflies of fashion think. But she thinks rightly on this question. We saw it stated not long ago that Miss Gould attributes her inspiration for philanthropic work to her father. That this should come from Jay Gould, the late railroad manipulator and financier will be news to not a few persons. But it is as Lawson says in his last article on "Frenzied Finance," "Stock-brokers are not all bad." And of Jim Keene, the noted stock-gambler, he says that he keeps no press agent to flaunt his kindly acts, but that he has often saved men, women and children from misery, pain and death at the risk of ruin to himself. We have always been of opinion that the story of some years ago of Jay Gould paying the debt on a church in a Missouri town where he had alighted from his car for a few moments was not founded on fact. Perhaps, however, it was. Miss Gould doubtless knows her father's disposition and whole course of conduct in life better than the world knows them.

Who in these days would like to be J. Pierpont Morgan? There are those perhaps who would be pleased to stand where he stands, but the present writer is not one of the number. A writer in a current magazine says of this man of gigantic fortune: "Mr. Morgan has had the unique distinction of raising this country to a sovereign place in the financial world, and at the same time causing more individual ruin than any other citizen of the world. Through him also socialism has been given a mighty foothold in this country, labor unrest has been intensified, and the nation has been brought face to face with the most overwhelming social problem of modern times." The losses represented in the shrunken values of those interests

into which Mr. Morgan led hundreds of thousands of persons two years ago now aggregate $750,000,000, and Morgan is branded as a freakish financier, and is passing, if he has not already passed, from any high estimation in the business world. He was too ambitious and so overreached. He himself did not suffer much financially, but millions of others did, and henceforth Morgan's name will not be a good one by which to conjure in the commercial world. Morgan will remain an influential figure in the financial world; for he has the money for it. We wonder how many persons who have been ruined and led into crime by being made participators and losers in Morgan's gigantic scheme will write letters from the penitentiaries of the country, attributing to him their downfall and disgrace?

The Bystander.

Secretary Anderson's Report.

The Bystander has been interested in reading the triennial report of Secretary Asher Anderson to the National Council.

Here are some straws which show the direction of the wind in Congregationalism: 187 churches have less than 10 members; 72 per cent of our churches have each less than 150 members; more than 20 per cent of the churches received no members during the last triennial period; 2,571 received 10 and less. In 1903 1,082 churches "were cared for in no way whatever." But in the same year 2,113 ministers were reported without charge. In New York there are 77 vacant churches and 110 ministers without charges.

The Sunday-school in the East is not keeping up with the Sunday-school in the West. In the New England group of states a loss of 5,072 is reported, and of young people's societies a loss of 7,517, while there is a gain of beneficence of $163,617. In the Pacific group the net gain in churches has been 22 and a good gain in everything else.

During the last three years Congregationalism has gained 187 churches and lost 1,689 in Sunday-school membership, and nearly 20,000 in the membership of young people's societies. It is not necessary for the Bystander to comment upon these figures. Each reader may do that for himself.

Other Straws.

There was some plain talking done at the Council. One of the best speeches was that by Dr. Barton of Oak Park, Ill. After touching upon religion and the public schools he fired off a broadside against the theological seminaries. Certainly it requires a deal of courage to say that the theological seminaries ought to be more definitely religious. "There must be increased care to keep out of the ministry, not alone the unworthy, but the flippant and the shallow and the unprepared." "Ministers ought to prepare themselves for a life work and then address themselves to that work with continuity of purpose; and churches ought to encourage and seek a stable ministry and hold it in honor."

He scored the churches, which, for trivial causes, throw men out in middle life, who are unable to secure another church.

Speaking on the popular impression that the ministry has deteroriated the last generation he quoted these lines:

"As thieves of old, to escape the halter,
Took refuge in the holy altar.
Oft dullness flying from disgrace
Finds safety in that sacred place;
When scripture sanctifies his strains
And reverence hides the want of brains."

The poem from which this is quoted has this preface:

"To the frequent scandal, as well of religion as of learning, a fellow without any share of genius or application to study, may be admitted to the right hand of fellowship among ministers of the gospel and pass with credit through life."

This speech should be pondered by all the good mothers and fathers in Israel who, because a man is stupid and spiritual and good and orthodox, think him worthy of ordination. It should be read thoughtfully by indiscreet, but noble men, who with a flourish of sentimental sympathy move "that the candidate be passed without further examination" and proceed to lay unwise hands upon his empty head and send him forth to teach men the way of life.

"What though his skull be cudgel-proof?
He's orthodox and that's enough.
Two hours his drawling speech holds on,
And calls it preaching when he's done;
And while he speaks above his breath,
The yawning audience nod beneath."

The Bystander would like to make other quotations from Dr. Barton's speech, but Rev. E. S. Tead of Boston, speaking on the same subject, said some plain things. He told what the average salary is in certain states, making the amount $770 in California and making this quotation from the superintendents: "The influence of the seminary is against this grade of Christ's work. One young man from an Eastern seminary says 'they were urged not to take a church at not less than a thousand dollars salary, as it would be beneath their dignity.'" Mr. Tead was giving the report of the Congregational Educational society. The average salary taking the country as a whole is a trifle over $661.

Here is a California report in answer to the question, "What proportion of men employed are from other denominations?"

The answer is: "One-third of our churches have pastors who either had no seminary training or received what they have in other than Congregational institutions."

"How many men could be placed if they could be had?" To this question remarkable replies were made. New York: "There are ten times as many men applying for churches as there are churches to fill." Wisconsin: "In desperate need of men of leadership and tact." One hundred and twenty-one men could be placed today in churches with salary of $660.

Some Things the Council Accomplished.

It debated the subject of federation and referred it to a special committee. It adopted the report of the labor committee, which is a boneless compromising indefinite document, showing plainly that the Council was afraid of handling the problem freely and candidly

The divorce question, according to the press reports was handed over to a committee for three more years for consideration. It is a matter of regret that the Congregational churches of the United States have not sufficient knowledge of this question to take it up and pronounce an opinion upon it. For a good many

years it has been before the Council, but it has never been discussed with the freedom with which the Episcopalians handled it.

It placed the Bible society cause among the church benevolences providing an annual offering.

The Council rendered an important service by sounding the trumpet of a true evangelism, placing emphasis upon a gospel at once personal and social, and boldly pointing out some of the fundamental weaknesses of our work. It was a meeting of strong, earnest and progressive men.

THE CONGREGATIONAL NATIONAL COUNCIL AND ASSOCIATED MISSIONARY MEETINGS.

It was a great meeting throughout; large in attendance, the largest of any of the national councils; and in and through what was said and done it was one, the inspiration and results of which will undoubtedly be far-reaching and enduring.

The large attendance can be accounted for doubtless from the fact that for the first time the Home Missionary, the American Missionary, the Church Building and the Sunday-school and Publishing societies held their meetings in conjunction and co-operation. To each of these societies certain days and parts of days were assigned when subjects pertaining to their work were considered and attention given to the business matters of each. The American Board meeting at Grinnell, only fifty miles from Des Moines, was practically in co-operation, and of course added to the attendance at the Council, more than 500 persons going by special train from Grinnell to Des Moines the day the Council convened.

It is not the purpose of The Pacific to give any detailed report of the Council inasmuch as the editor was trying to make his attendance there somewhat of a rest, and the excellent report in the Des Moines Register and Leader was sent to all Congregational ministers in the United States. Last week we gave extracts from several addresses. Elsewhere in this issue of The Pacific will be found a part of an admirable address by the Rev. Dr. Doremus Scudder concerning the opportunities and the needs in Hawaii.

One of the most interesting hours of the Council to the present writer was when the report of the committee on church federation and unity was under consideration. It was at this time that representatives from the United Brethren and Methodist Protestant churches were presented to the Council and addresses were had from them. Dr. Weekley of the Church Erection Society of the United Brethren church represented that denomination and Chancellor Stevens of Kansas University the Methodist Protestant. Abler addresses than those made by these gentlemen were not heard in the Council. Men went away from that session with a full realization of the fact that wisdom will not die with us and that the denominations named have something of value to bring into whatever union time might bring about.

Among the resolutions presented in the report of the committee on federation was the following: "That this National Council heartily approves the purpose and the general plan for the closer union of the Methodist Protestant, United Brethren and Congregational denominations; and that we accept the plan as presented by the committees of the three denominations, with the earnest hope that it may lead to a complete organic union."

The writer of this report was not present when final action was taken on the resolutions, but from the reception accorded them on their presentation it was evident that there could be but one conclusion—their adoption by a very large majority, perhaps a unanimous vote.

We give here in part the plan agreed on last year by the committees of the three denominations, as follows:

"1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing 'the truth as it is in Jesus.'

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, 'in affiliation with the General Council of the United Churches.'

3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

"7. The purposes of the General Council shall be:

(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose."

The Rev. Dr. Hillis who made the address on Home Missions, said that one hundred years had vindicated the claims of this great movement. "If any of you have lost your enthusiasm for home missions," said Dr. Hillis, "go out West and see some of these brave men—in Washington, in Oregon, in California and the Rocky Mountain states. You will warm your poor shriveled hands over flames that will keep you going for a long time."

Referring to his recent visit to the Pacific coast Dr. Hillis said: I found the young men out on the Pacific slope this summer glowing with patriotism like a star with 10,000 facets. I have never seen anything like such enthusiasm for country. We have to reckon with these people. They are going to have an art movement; they are going to have a school of literature out there. They have one of the greatest lands in the

world in the Puget Sound country, and we have men who have commanding figures to stand forth, having conquered the admiration and affection of the great men of the slope. Oh, blessed be God we have these leaders, these home missionaries, these great preachers out there at these strategic points."

Speaking of the importance of the country places, Dr. Hillis said: "There never was a Guiteau reared in the great open like the state of Iowa. You have Guiteaus in cities like Chicago. There has never been a group of men talking anarchy in connection with the country and the rural districts where the colleges and the schools and academies and the churches have stood in the center."

The A. M. A. meetings brought a representative attendance from among the colored people of the South and some of the best things were said by them, one of their number, the Rev. H. H. Proctor of Atlanta being made assistant moderator of the Council. Mrs. Booker T. Washington made one of the A. M. A. addresses. She was greeted with hearty and prolonged applause as she arose to speak. Mrs. Washington spoke in part as follows:

"Our schools are increasing every year and the number of trained colored women is steadily and surely growing larger. And just in proportion as the women who have had advantages of time and money and heritage come up so shall we come up. We want our friends to trust us, to stand by us yet a little longer, to feel that we shall by our work for others of all races, in part at least, repay them for their efforts for us.

"There is naturally the question of whether the young colored woman coming out from the school shall be able to maintain in her life the ideals she has conceived from her school and teachers. She does this by building up in the communities where she lives or works a society of her own, by getting together small groups of women and girls and trying to bring these up to see the light as she has been led to see it. If one should take the time to go into the homes of these women, single or married, he would find a broadening of the family circle, tasty furnishings, order, cleanliness, softer and nicer manners of the younger children, a more tender regard for parents, a stricter idea of social duties and obligations in the home.

"Some years ago a young colored girl was living in a small Southern town. Her mother and five children had lived in a house with a big room and a kitchen. This girl could not, would not be satisfied. She finished the little town school course, was examined, taught a country school for two years and saved enough money to go off to school. By the aid of friends she graduated. Her first thought was her home, her mother, her brothers and sisters. She began to teach in winter and do dressmaking in summer. She finally purchased a piece of land and put on it a good substantial house of five rooms. A garden was made, a flower garden was kept in order. In brief, a home was created. Today the old mother still lives, the daughter still works, and the brothers and sisters are all men and women who have followed the example of the older sister. Who can doubt the influence of such a woman? No one has the right to judge of a people by what he sees on the corners of streets or at railroad stations. We find the best of our races at home, in schools, in places of business, in churches. So with all races."

Among those who were eagerly listened to was the Rev. W. J. Dawson of London, England. Mr. Dawson expressed the belief that the world was on the eve of a great revival in spiritual life—in truth and service. There are strong witnesses to the life spiritual today outside the churches. All leading scientists say today that there are spiritual forces behind material forces. Mr. Dawson told of the lesson which came to him not long ago when at Brighton, England, the National Free Church Council went out for an evangelistic service on the streets of that city at midnight, and of a second lesson when a little later he led his highly respectable church in London out on another midnight tour. During the next ten days twenty thousand people crowded into the religious services that were held in his church and the whole community was profoundly moved. And then said Mr. Dawson: "Indifference to religion is not among the people; it is in the churches. Men in the street are far more willing to come to Christ than we are to go out to seek them. Our churches must mobilize their forces for evangelism. The masses are as ready now to respond as ever in the days of the past. The new evangelism must be taken up by the first men in our churches. What is needed is culture plus evangelism."

Speaking concerning the need of the day as set forth by Mr. Dawson, Dr. Bradford said: "They who lead in this work must have a new and deep realization of God. They must get their lives vitalized by being in close touch and communion with God."

One of the outgrowths of the Council will be an evangelistic tour of California, Oregon and Washington early next year by Rev. Dr. Hillis of Brooklyn, N. Y. It is expected that Dr. Hillis will visit all our leading cities and hold in each a series of evangelistic meetings. He has arranged with his church to give him ample time for this. In order that he may devote himself somewhat to such work as this in connection with the pastorate Dr. Hillis has canceled all lecture engagements for the ensuing year. He has asked Rev. W. J. Dawson of London to accompany him in the campaign on the Pacific coast and Mr. Dawson will endeavor to arange to do so.

Among the addresses spoken of from time to time in highly complimentary ways was the one by the Rev. C. R. Brown of Oakland on "The Supreme Need of the Churches." This was said to be an application of the principles of the gospel to industrial and social life under the leadership of the churches. It is only along these lines, said Mr. Brown, that the deeper spiritual life which is craved will be realized, and only thus will be able to make religion more effective.

One of the most inspiring addresses was that by the Rev. Dr. Jefferson of the Broadway Tabernacle, New York, on "The New Crusade." It was a clarion call for the young of the nation to embark on a crusade against the armies of vice and crime all the while battling against the Republic.

No resolution was more heartily and loudly applauded as it was read than the one asking the Congress of the United States in its enactment of treaties and immigration laws to place the Chinese on that basis on which other nationalities are placed. It was adopted without a dissenting word or vote. All honor to the Council for this. It represents the religious sentiment and the best moral sentiment of the nation. And let the Pacific coast make special note of it.

The Council noted with gratification the action of Dr. Bradford, the moderator for the last three years, and by a large majority vote declared in favor of a moderatorship that should hold from Council to Coun-

cil and be exercised with the interests of the churches all the while in mind. All this of course without any authority over the churches.

The Pacific coast was represented as follows: Rev. Dr. W. F. Day of Los Angeles, Rev. R. B. Larkin of Ontario, President Gates of Pomona College, Professor Nash of Pacific Seminary, Revs. H. M. Tenney, C. R. Brown and W. W. Madge of Oakland, Judge Sloan of San Diego, Revs. E. L. Smith, S. Greene and W. W. Scudder of Seattle, President Penrose of Whitman College, Mr. and Mrs. Edwin Eells and Mrs. Merritt of Tacoma, Revs. E. L. House and C. E. Chase of Portland, and W. W. Ferrier of The Pacific.

Philadelphia gets the next Council.

We learn just as we are about to close this writing that the resolutions on federation and unity were unanimously adopted, as were also resolutions providing for the sending of delegates to a convention to be held next year with a view toward the federation of all the Protestant churches of the United States.

The matter of the federation of the societies was found to involve many legal questions and was referred to a committee to report at the next meeting of the Council.

It is a question whether the holding of the meetings of the societies in conjunction with the Council meeting will be regarded hereafter with favor. There is some gain by so doing. There is also some loss. It is not possible on this plan for any society to concentrate attention and interest in such manner as seems desirable. It is not likely that the American Board will enter into no such arrangement. Some resolutions suggesting annual meetings of the Council and an effort to secure meetings of different societies in conjunction were tabled after the American Board asked that it be not considered in any such plan.

A MID-PACIFIC OPPORTUNITY.

An Extract from an Address by the Rev. Dr. Doremus Scudder of Honolulu at the Congregational National Council at Des Moines, Iowa.

Shall we of America who brought these churches into life abandon them? Not if I know the spirit of the homeland. Let the churches of the nation once realize the situation and they will be prompt to respond. We must stand by these childlike, nature-loving, gentle, generous-hearted, loyal-spirited people. They need guidance, care, loving brotherhood. The Hawaiian normally is no Mormon or Catholic. Scratch him and you will find a Christian of the Bingham or Coan type. He responds to kindness. Put a typical home missionary in every vital center, let him give freely as Jesus bids "of the things that are within;" while praying for great things let him be at first content with meager results, and ere 17 years of this second missionary era will have sped we may expect another Pentecost. Make no mistake. The demand is not "back to the methods of the past." History, unlike the parson, keeps no old-sermon barrel. We have got to do twentieth century work. Nay, we began to do it some years since. Even Dr. Forbush would chuckle over our Honolulu, Hilo and Wailuku boys' clubs, and the soul of Arnold Toynbee would rest in peace if a fellow shade should point out our two social settlements. We must have more of these agencies, that is all. And by the way, what an ideal social settlement the old-time missionary home was! The world will never succeed in bettering it.

But the Hawaiian is only a part, and that, too, a small part, of what faces us in the mid-Pacific paradise. The problem of a mighty opportunity oppresses us out there. First of all it is a problem of Christian statesmanship. Those blessed isles wield a strange fascination. You go there a tourist and exclaim with Father Endeavor Clark, "Paradise of the Pacific? Nay, paradise of the world!" You stay six months; the "dolce far niente" of that climate clogs the blood, hangs like lead upon the nerves, makes a pound of work weigh a ton. "Anywhere," you groan, "but this lotus-eater's heaven." Then all at once you catch your vigor as a runner does his second breath, and again you are a man with a man's power for action. One year or two passes; you return to the mainland, and hardly have three months sped before you sigh like Mark Twain: "No alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me, sleeping and waking, through half a lifetime, as that one has done." Back, inevitably back you sail to the land of eternal sunshine. It is the same with everybody—Chinese, Japanese, white men. They come, stay, go, come again, die, and leave their children there behind them. No mission soil ever witnessed such a procession of returning missionary children. Thus Hawaii has become a home for men of all colors. Between thirty and forty thousand Chinese emigrated to the islands during the nineteenth century; twenty-four thousand were there at the opening of the 20th—most of them to stay. Even sacred China could not lure them back. Numbers of Japanese quaff the nectar of our liquid sunshine and straightway forget their homeland. We have more than 4,000 native-born Chinese children; for Japanese the figures are considered above 5,000. Mark you, every one of these 9,000 is destined to be an American citizen if he stays; and stay most of them will. This number outclasses pure Americans by nearly 2,000, not counting the 9,000 island-born Portuguese. You have a bad enough case of foreignism in some of your states, but where can you find the equal of this? Already we have from 500 to 600 voters of Chinese blood. Add to all this the Hawaiians who hold the ballot and you realize our dilemma.

I wish you could hear the English as she is spoken by our conglomerate electorate—a glorious pie of Portuguese, Chinese, Hawaiian and Japanese, held together by English. One lesson this new polyglot citizenship does not have to be taught; that is graft. Here, then, is our problem. What are you going to do with it? Train these candidates for the ballot into the American brotherhood. It is a big task, but God is bigger. And I for one have no fear that this opportunity of Christian statesmanship will slip ungrasped, for we Puritans have always grappled with the impossible, and in Christ we have won.

In the southland two races sit side by side as separate as though two alien gods had each made one of them of diverse clay and mutually contradictory nature. In Hawaii we have many bloods; race strains as far apart as this world holds; colors white, swarthy, brown, yellow and black; but as yet no anti-miscegenation mania to obscure the doctrine of human brotherhood. It is well that the experiment of inter-marriage should have one fair trial under healthful conditions. Humanity can well afford the little waste, if waste there is to be. Already one splendid mixture—the Chino-Hawaiian—has been evolved; an improvement

upon both original elements. One thing is certain: that if in clash of race with race Christ alone can save from bitter disaster, in racial assimilation the spirit of the cross must form the agglutinative force. For Hawaii there is no alternative. The development of a race prejudice, the menace of which is ever present, means chaos. Bona-fide brotherhood is the only guarantee of peace.

But our opportunity widens far beyond the boundaries of Christian fellowship and race assimiliation within the territory. Hawaii simply cannot live for itself alone. Its destiny is to affect the whole Pacific world of which it is the center. As that world halts at this God-made rest-house, will the influence of the islands be recreative or destructive? Is the touch to be that of the Christ or of the beast? The multitudinous saloons and gambling dens of Honolulu are fighting a life-and-death battle to answer this query their way. We want your help, fathers and mothers in Christ, to answer it God's way. Our touch is wider than you think. It reaches far across the blue Pacific into thousands of hamlets in China and Japan. Remember the farming class of the latter empire is almost untouched by the gospel at home. We have the most progressive of the children of its farms and fields at our doors. We love these Asiatics as you do not because we know them. We have never treated the Chinese with the scorn and meanness, the stonings and murderous mobbings of the mainland. Hawaii gave them her daughters and opened to them her citizenship. They have repaid the confidence a hundred-fold. America is making one of her biggest blunders (not excepting slavery and free franchise for the blacks) in her open door to Europe's worn-out millions side by side with her closed door to the yellow man, the arbiter of the future. We in Hawaii who know him have found in him some elements of adaptation to the coming world-civilization which we proud Anglo-Saxons lack. We have been evolved to survive in an atmosphere of war; he in one of peace. We need him more than he needs us. But to make him what he may be, to round out all his glorious possibilities, he must have Christ. Therefore God sent him to Hawaii, where, though not always treated like a brother, he has fared better at the hands of the Anglo-Saxon than anywhere else on earth. He comes to us by the ten thousand. Part of him returns home; part of him stays. The part that goes carries back new wants and opens the way for American commerce. It is our business that he take Christ with him. That business has been well begun, for already Hawaii has given Japan one of her three leading Christian laymen. Already we are sending over young men with hearts aflame to carry the gospel to Japan, China and the Philippines, Pacific coast, anywhere. You have marveled at Japan's patriotism; fanaticism, some call it. Those who talk that way don't know the Japanese. It is loyalty. Wait till that loyalty begins to burn for King Christ as it is blazing today for Emperor Mutsuhito; then the world will think it never knew the meaning of the word missionary.

Now, then, we live in an age which believes in applying modern methods to Christian propaganda. A half century ago our naval leaders discerned the vital strategic relation borne by Hawaii to our mainland. Over that mid-ocean territory today the Stars and Stripes wave because the nation believes true what its fighting men said. But the importance of Hawaii to the kingdom of Christ is infinitely greater than its value to the United States, incalculable though that may be. Think of 100,000 Chinese and Japanese torn from their connection with effete religious systems and placed in our very hands to do with as we please, not scattered as their fellow-immigrants are in our mainland, where community Christian life with one another is impossible, but gathered in groups by themselves on lonely plantations. They turn so readily to the teaching of Jesus that with proper facilities the majority should go back home flying the banner of the cross. I know no possible justification for God's marvelous dealings with Hawaii except in connection with this world-wide mission. In a few short years the Hawaiian people will be no more than a strain of blood in a great mixed nation. But Asia is limitless, and Hawaii is one key to Asia. The command of our captain regarding these mid-Pacific islands to his American army is: "Occupy, fortify, and use as strategic base."

Acorns From Three Oaks.

Aloha.

Hopeful Palo Alto.

The optimistic pastor of the church which is to home our Congregational boys and girls at Stanford University thinks the financial round-up next Sunday will occupy about twelve minutes and that there will be time for Dr. McLean to preach a noble sermon. It is pleasant to carry a drop of the oil of hope to such a useful enterprise. No strong lever has come to my hands, but I have seen so many successes of our rich king's cause that I am not sounding a note of fear. I loyally ask pastors wherever this acorn may fall under their eye to remember the Palo Alto church next Sabbath morning in the pastoral prayer. Every Pacific reader is asked the same gift of a loving, thoughtful prayer. Neither be surprised if the optimistic pastor's prophecy is fulfilled. On the other hand if the Congregational Union cannot heed our wish, and the struggle for victory should run on to midnight of October 31st, we are not to think of such financial crisis as failure. We ought all to be reasonable Calvinists in such matters, i. e., serious optimists. It is such a grand opportunity to put the salt of Congregational "sanctified common sense" (these last three words are Dr. Leonard Bacon's definition of Congregationalism) in the flowing well of Senator Stanford's millions that it does seem a rare investment indeed. To come to the point, pastors and brethren, "In His Name" please all financier together for this enterprise, at which we so enthusiastically voted at the highest grade fellowship meeting I ever witnessed on this coast. Trust to Dr. McLean by letter, telegraph, or phone, your personal and official contributions. Put levers in his practiced hands and you may be sure he will not use them recklessly. He will simply crack off enough to do the lifting. May the pastors' meeting succeeding the Association, which my prophetic soul assures me will be full of aspiration and rejoicing, have an "amen corner" of thankgiving for victory at Palo Alto. We will ask the Palo Alto church to hold its dedication service a whole jubilee week, so we can all repeat our grand experience of Palo Alto fellowship. What a place it would be for the next Association meeting! There are always great and yet greater things ahead of the children of God. Don't be surprised some day to be invited to beautiful Saratoga to the dedication of a Pacific Coast Missionary Home.

WOULD CHRIST ENFORCE SABBATH OBSERVANCE.

Rev. F. L. Hayden, D.D.

To determine this question we have but to observe what Christ did and what he taught during his earthly ministry. To determine always what he would do if he were in our place is difficult because our conditions are so different from those in which he lived. But in this case we are not at a loss for information, and our inferences cannot but be somewhat exact.

His position was peculiar. He was a citizen of the Jewish state at a time when that nation was a subject people. They had been deprived of all the rights of free citizenship. They did not make their own laws. Both administration and courts were in Roman hands. Roman armies were quartered among them to prevent any attempt at self-government. The Jews had no rights that the Romans were bound to respect—except to pay tribute regularly and peaceably. Christ was careful not to bring himself into conflict with the Roman authorities. He might have done many things had his position been different that he did not do.

Our position is just the reverse. We are citizens of a Christian state. We make and administer our own laws. The courts are in our hands. We elect the officers that serve us representatively. The laws that govern us are the embodiment of Christian principles. As citizens of a Christian nation we have rights that Christ could not claim and enjoy. Certain duties rest upon us that he did not have. Privileges and responsibilities are ours that he did not and could not possess. We cannot institute a comparison between Christ as a subject of Rome and ourselves as individuals of a free, independent people. If any comparison is possible it is between him as a Jew and a member of the Jewish state and us as citizens of a Christian state. What did he do as a Jew in relation to the laws and teachings of a Jewish people? In answer to this question we shall find, I think, what Christ would do in the matter before us.

I. See the Civil Features of His Teaching.

1. Toward the Roman he recognized the rightful authority of the Cesars. "Render unto Cesar the things that are Cesars." In dealing with the common law he was more specific. In Luke xii; 57-59 he recognized the rightful existence of court, officer, trial and prison to protect the rights of men. In Matt. v: 17, at the introduction of the Sermon on the Mount, he declares: "Not one jot or tittle of the law shall pass! All shall be fulfilled!" When in his life he met the full requirements of the law he did not abrogate it. The Mosaic law stands today as a moral demand upon the individual life. Paul says: "We establish the law!" Do you say it is the ethical and spiritual features of the law that the apostle and our Lord refer to? I answer, the Pentateuch contains a compilation of the civil code of Israel and "the law," to the Jew, meant every requirement, whether religious or civil. If you want more evidence upon this point we have but to see Christ's own application of his words in the sermon that follows. He deals with the following civil and criminal acts: Murder, adultery, theft, swearing, perjury, extortion, marriage and divorce, care of parents to relieve the state of expense, and Sabbath keeping. In these particulars Christ laid the foundation of the Christian state. He declared the everlasting righteousness of these principles, and announced the divine penalty following their abrogation or repeal. Notice, he put the matter of Sabbath observance upon legal, not on moral ground: "Is it lawful to do good on the Sabbath days or to do evil?" (Mark iii: 4.)

Some persons profess to be wonderfully afraid of merging church and state through the efforts of Christian men to get the laws regulating moral life enforced. Let me say, such a thing is not possible in America. During the Dark Ages, when the Catholic church was the Catholic state, all sorts of abuses of personal rights and personal persecutions were common. But in this age of Protestantism, where twenty-five or more or less important religious denominations are striving to serve the Lord Christ any infrigement upon personal rights such as indicated by these persons is not possible. Such a prophesy is a bogy man set up to frighten spineless Christians. Our diversified faith and stringent denominational life is our guarantee of guardianship against religious persecution. More than that, every man who decries against the enforcement of law by the Christian citizen is the friend of the lawless and the promoter of crime by just the amount of his influence.

II. The Demand that Faith in God and Love for Man Be the Only Implements of our Warfare.

1. Without God all effort of saving men must fail. Without faith in him there can be no personal and effective effort. But faith is not enough. The early church was in danger of falling into that fatal error, and the Holy Spirit declared by two apostles that "Faith without works is dead." The faith that counts for anything in the warfare of truth is supplemented by human effort. If you do not try to answer your own prayers you might better stop praying. If you pray "Thy kingdom come," and wait for the Lord to send it, and while you wait vote occasionally for the devil's representatives, perdition will get the human race so far as you are concerned.

2. Love is not always expressed in smiles and approbation. Correction, discipline and punishment are, when fitly used, parts of loving administration. When your son has spat in his mother's face and shaken his fist in yours do you then express your love for your offspring by a gentle appeal? "Please, John, don't do that!" would be moral cowardice on your part and encourage the disobedient boy in his unfilial conduct. Christ's method embraced rebuke, scathing denunciation and the scourge. "He looked with anger" upon those who refused to bless their fellows by a proper use of the Sabbath day. The xxiii chapter of Matthew contains one of Christ's sermons. Note some of his utterances. He had before him some who loaned money at two per cent a month: "Devourers of widows houses!" Did he say to them "Please, gentlemen, don't do that. It isn't right." Did he plead that way? Listen: "Woe unto you! Scribes, Pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayers. Therefore ye shall receive the greater damnation." Again, he directed his address to those who were guilty of other violations of the law. (23d verse.) Did he say, "Gentlemen, that is not right. Don't do it! There is a better way." Did he plead with them so? Listen: "Woe unto you, Scribes, Pharisees, hypocrites! for ye pay tithe of mint, anise and cummin, and have omitted the weighter matters of the law, judgment,"—secured by a proper administration of the law, "mercy and faith!" In the 33d verse is a splendid example of the love of Jesus as he strove to show men their sins and turn them away from their commision: "Ye serpents, ye generation of vipers,

how can ye escape the damnation of hell?" At another time he went into the temple and found within the court of the Gentiles and possibly further within the sacred inclosure, those who dealt in beasts and birds for sacrifice and exchanged the money of trade for that of the temple uses. Did he say to these gentlemen, "This is not right! You would better remove your tables outside the temple walls!" Did he plead with them so? No. He made a scourge of small cords and with all the vigor of divine indignation and wrath laid it upon the backs of the profaners of the temple. There are times when the only argument that will count for anything in the battle of right is the scourge! When that time comes he who would evade the responsibility of laying on the scourge by pointing to a weak, spineless picture of Christ as our example is either morally blind to the duty of the hour or a moral coward. Such persons present Christ falsely and dishonor their Lord.

III. See Some of the Characteristics of Christ's Life and Teachings.

1. He was true to God; true to those he came to save; true to his opportunity. Expediency had no place in him or in his plan of life. He never temporized with evil. He declared the wrong to be wrong and warned men to flee from it.

2. He was thorough in analyzing conditions and dissecting men. He never glossed evil or excused its commission on any ground.

4. He taught and inflicted a wholesome discipline. Correction and punishment he made a part of the divine plan of loving administration.

5. He was courageous. In all matters of right and wrong he fearlessly declared the truth without regard to results upon himself. And when he was crucified they who had listened to his teachings, were rebuked of him, were scourged by him, cried for his blood. Oh, for more of the spirit of Christ. But what cowards we are! For fear of losing trade the merchant refuses to speak and act for his Lord! For fear of losing his pulpit or his salary the preacher refuses to declare the whole counsel of God! When will the church of Jesus Christ awake from its lethargy? When will it speak in the name of God to defeat sin and enthrone Christ? When will it, with the scourge of the ballot, and, if need be, the court, halt men in their wilful violation of divine law?

IV. Two Important Facts.

1. The civil Sabbath law expresses a divine principle of right, and to abrogate it or to minify its importance is to endanger the moral government of God on earth. We have come to such a time as this. Will you be counted with or against God?

2. The duty of the state is to protect the moral well being of its people. The state rightly enacts morals into law and to have it delegated, in its officers, the duty of enforcing the righteous principles thus enacted. To illustrate: Two men live side by side, one a law abiding man, the other a lawless man. The conduct of the one is a menace to the moral well-being of the other. Now, it is the duty of the state to protect the interests of the one who obeys the law, even if to do so it has to restrain by force and punish the lawless man.

My conclusion of the matter is that Christ would enforce Sabbath observance and by the following means:

1. By loving appeal. Thus he would reach the heart of man.

2. By argument. Thus he would try to reach the reason of man.

3. By persuasion. Thus he would try to reach the judgment of man.

4. By threats. Thus he would try to reach man through sense of justice.

5. If the man was not possessed of heart, reason, judgment or sense of justice, then Christ would try to restrain him. So he would compel him to do what is right—not in his own interests, but in the interests of others who are affected by his influence.

6. If compulsion failed then Christ would inflict punishment upon him. I leave the subject with you, concluding all with scripture from the law that Christ said should not pass away—Lev. xxvi: 23-25: "And if ye will not be reformed by me by these things, but will walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my coverant: and when you are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of your enemy."

THRIVING ON FISH DIET IN HIGH LATITUDES.

Egerton R. Young.

Since the opening up of the heart of Africa in these later years by the indomitable courage and zeal of such men as Speke and Moffat, Baker and Livingstone and Stanley, Cameron, Bishop Taylor, and others, perhaps now one of the least known portions of this habitable globe of ours is the northern part of the great Dominion of Canada. The discovery of the rich mines in the great Yukon River, the greater number by far being in Canadian territory, is attracting attention to that part of the hitherto unknown northwestern portion of the great Dominion, and will doubtless lead to its becoming better known.

It is true that there are vast regions of this great country that are of but little value to civilized people as a home. Still there are hundreds of millions of acres of land as fertile as any in the world and thousands of people are crowding in every year and taking possession of what will yet be one of the greatest wheat producing portions of the world.

From east to west through the Dominion runs the great Canadian Pacific Railway, with one exception, the longest railroad in the world. This great road has not only broken the long silence of the wilderness and opened up the grandest route to the Orient, but it has unsettled the Indians in their prairie and forest retreats, and has not only brought trade to their wigwam villages, but also the missionary with the Bible, to the very doors of those tribes through whose hunting grounds and reserves it now passes.

But north of these new provinces, where the sound of the whistle of the iron horse is heard, are vast regions that are as far from the inroads of the adventurous pioneer as is the Desert of Sahara. It is a country of magnificent lakes and rivers, with their untold wealth of fish. Its vast forests and morasses abound in fur-bearing animals of great value. Bears and wolves, reindeer and moose, and many other animals which the Indians love to hunt exist in these regions in large numbers.

The Indian tribes of these northern regions live

altogether by hunting and fishing. They are not warlike as are the tribes of the great prairies, but in their pagan state they have many vile and abominable habits which show that they are just as bad as those who delight in war and are as much in need of the gospel.

Missionaries of different denominations, have gone into those remote regions and living with the Indians, and like them exposed to many privations, have given their lives to the blessed work of Christianizing and then civilizing these long neglected people. They have not toiled in vain. Thousands of these natives have renounced their paganism, and have become earnest, genuine Christians. The missionary life in such a land and among such a people is, as might be well imagined, very different from that in other countries.

First as regards their habitations: As these mission fields are in such high latitudes, the winter is very long and severe. Hence the habitations to be at all comfortable must be very warmly built. There is no limestone in that land and consequently no lime. As a poor substitute, mud is used. The houses are built with a frame work of squared timber. This is well logged up, and the chinks well packed with moss and mud. When this is thoroughly dry and made as air tight as possible, the building is clap-boarded outside, and lined with tongued and grooved boards inside. Double windows are used to help keep out the bitter cold, and yet let in the light. When well built and cared for, some of the present homes are fairly comfortable and very different from the wretched, uncomfortable abodes some of the early missionaries were content to dwell in, because there were no better.

As great forests are everywhere in those regions, so far north of the beautiful prairies, wood is used for fuel instead of coal. Great box stoves are kept red hot day and night, from October until May.

The food used for many years by the missionaries was the same as that on which the Indians lived. Flour was then almost unknown. Fish and game afforded subsistence to nearly all. It is true the great Saskatchewan brigades of boats many years ago came to Norway House and York Factory loaded down with vast quantities of pemmican and dried buffalo meat. But long since the great herds of buffalo have been exterminated, and the far-famed pemmican is now but a memory of the past. The last time I saw the wharves of the Hudson Bay Company's post at Norway House piled up with bags of pemmican was in 1871. This pounded buffalo meat, mixed with the tallow and preserved in large bags made out of green hides of the slaughtered animals, was the food that gave variety to our fish diet for some months of each year. It was healthy and nourishing to persons of good appetites and unimpaired digestive organs, but to those not to the "manner born," or unaccustomed to it all their days, it appeared to them when trying to eat it, whether cooked or not, as partaking more of the nature of soap grease than of anything else more inviting. But it has gone to return no more, much to the satisfaction of some and to the regret of others.

I used to catch, with my Indian fishermen, about ten thousand white fish in gill nets every October and November. These we hung up on great stages, where they froze as solid as stones. A few hundred we would pack away in the snow and ice for use in the following May, when those left on the stages began to suffer from the effects of the spring warmth. These ten thousand fish were needed by the missionary's family and his dogs. The faithful dogs, from whom so much was required, lived on fish all the time. The missionary's family had them on the table twenty-one times a week for six months.

During the winter we had certain varities of game, shot by my own gun or rifle or brought in by the Indian hunters and exchanged with us for tea, sugar, cotton, flannels or other things. All trade was done by barter, as there was no money then in the land. So during the spring and summer months occasionally a wild goose or some ducks were obtained and proved acceptable additions to our bill of fare.

Once or twice during the summer, the boats of the Hudson Bay Company, the great trading corporation of the country, brought us out from civilization our yearly supplies. These consisted of a few bags of flour, a keg of butter, a can of coal oil, tea sugar, soap and medicines. They also brought for us an assortment of plain but good articles of clothing and dry goods, which we required in our own household and also with which to pay the Indians, whom we had to hire as fishermen, dog-drivers, canoemen or guides on my long journeys as I traveled over my long mission field, which was several hundreds of miles square.

So many were the calls upon us on account of sickness and the terrible poverty of the people, that often our little stock of flour was soon gone. Other luxuries quickly followed; then in the mission home, as well as in the wigwams of the natives, the staple was fish, fish, fish.

So many have inquired about how Mrs. Young and myself managed to live and thrive on an almost exclusive fish diet so long and keep up our health and spirits. I will here give the plan we adopted.

We were then in good health and charmed with and thankful for our work. We both had so much to do that we kept very busy either in our own cosy little log house home or outside among the Indians that our appetites were generally very good, and we were ready for our meals as soon as they were ready for us. Still after all, the very monotony of the unchangeable fish diet sometimes proved to much for us and we cared not for the well-cooked fish placed before us.

So there at the breakfast table we were seated, neither of us with any appetites for the fish before us. We sip away at our cups of tea, and without apparently noticing that the fish are untasted, we chat about our plans for the day.

"My dear," I say, "what are you going to do today?" Mrs. Young's answer is this, or something very similar:

"I am going to have Kennedy harness up my dogs and drive me up the river to Playgreen Point to see how that old sick woman is getting on, and take her the warm blanket that I have promised her. I will also stop on the way and see how those sick babies are, and call and see how Nancy's little twins are prospering. In the afternoon I want to drive over to York village and see Oseememou's sick wife. But what is your day's program?"

To my good wife's question my answer would be after this fashion:

"Well, first of all, as word has come that the wolves have been visiting our fish cache, Martin Papanekis and I have arranged to drive over there with the dogs and see the extent of damage done by those wild animals. We may be detained some hours making the place so strong that if they visit it again, which is likely, they will be unable to reach the fish. Then we will spend the rest of the day in that vicinity, making visits

and having prayers with the Indians who reside in that direction."

Drinking our tea, we had our prayers and soon after we each began to carry out the programs of the day as has been indicated.

For a number of winters we kept for our varied duties a number of dogs. Mrs. Young and I each had our favorite dog trains. So widely scattered and for such diverse reasons did the Indians look to us and claim our attention that our lives were full not only of solicitude for their welfare, but we were, sometimes for days together, kept on the "go," often traveling many miles each day in visiting the sick and afflicted and in looking after the interests of those who needed our personal help.

On this particular day in which the conversation above recorded was held, it was after dark ere our work was accomplished and we met in our little dining room for our evening meal, and which was really the first meal of the day for us, for as tacitly understood by us, when these times arrived that we could not really enjoy our fish diet we resolutely put in a whole day's work without tasting food. The result was that when we drew up to the table, having refused the morning breakfast and ignored the mid-day meal, we found that our appetites even for fish had returned and greatly did we enjoy them. And what was more the appetite for them remained with us for some considerable time.

Hunger is still a good sauce, and we found, and others also have made the same discovery, that when the appetite fails and there is a tendency to criticise or find fault with the food, or even with the cook, a voluntary abstention from the food for two or three meals will be most beneficial for mind and body and bring back a very decided appreciation of some of God's good gifts which had hitherto been little esteemed.

THE FATHER AND HIS BOY.

Part of an Address by Judge Tuthill of the Juvenile Court of Chicago.

For boys there is absolute need not only of the mother's care and loving watchfulness; but as well of the father's wise, patient, persistent solicitude and active interest. It is not much to be wondered at that fathers, necessarily occupied in bread-winning and weary labor to provide for the physical requirements of the family—a roof to cover them, clothing and food for their bodies, and all such like—should leave to the mother the "bringing up" of both sons and daughters. * * * I find no fault with money-making. He spoke wisely who said that men are rarely more innocently employed than in making money, earning it and saving it. Let us not, however, lose sight of the end in the fierce endeavor to obtain what, after all, is only means to the end—which is the welfare, the usefulness and happiness of ourselves and our children. Let us not be blind to the fact that our sons' physical, mental and moral well-being, their characters, are—as they surely are—of infinitely more concern to us and to the race which we are in this world to perpetuate and elevate, than are brick and mortar or piles mountain high of metal dug out of the earth, be they of silver or of gold. True manhood is the important thing. This constitutes the heritage that a wise father will wish to leave to his child as his gift of greatest value. But this he cannot bequeath in his "last will and testament." Character, including in one word manhood, courage, honesty, faithfulness to duty, is the result of education and training in the formative period of life. Character must be built up day by day and year by year just as with nourishing food and exercise a strong, vigorous, active body is built up. * * *

We must live with our boys, be their comrades and enter into their pleasures and their sorrows. Herein many fathers—in the ordinary acceptance of the word "good" fathers, Christian fathers, church-going fathers—fail and fall short. There are fathers who surround themselves, even in their homes and among their children, with a cloak of dignity—and dyspepsia, which they imagine has some connection with religion—that makes them strangers in their own families. Contemplating one of these, I think of the witty Frenchman's definition of "dignity"—"A certain mysterious carriage of the body to conceal the defects of the mind"—and I wonder if "Sir Oracle" fools his wife, his children or himself.

Experience is given to instruct, to make wise. Let the father often recur to his own experience as a boy, for this he surely once was. No doubt your boy has lived, and lives, in a different environment from that in which as a boy you lived. Yet boys are boys, and you can well remember how you felt when you were of his age. If, looking back, you feel that your father erred in some cases in his treatment of you, learn from this how in wisdom, fairness and justice to treat your son, so that you may avoid your father's error. If the storming at, or the berating, given you by your father or by a teacher, was in your estimation unjust, sometimes brutal and almost invariably a miserable mistake, be constantly on your guard that you do not by harsh and unnecessary censure, or by the violent act of the more powerful, awake in your son the demon of hate and rebellion against all authority.

Remember the faults of character you discover in him are but reproductions of your own traits. His natural traits and tendencies, not less surely than his form and features, come from you. Has he a quick temper? How is your own, even now in your maturer years? Have you yet learned that in order to govern others one must learn to govern himself? Is he obstinate, self-willed, conceited at times? Ask his mother, or better, your mother, if she has ever detected such traits in you? Has he been disobedient? Can you not recall another such a boy? Be patient, O father; character growth is slow work. Your boy has yet many inches to grow in height ere he becomes a man. * * *

If you will be his companion, his playmate; if you will enter into his thoughts, be part of his daily life, go with him sometimes to the play, to witness the games he is interested in; share his troubles, be they ever so insignificant in your estimation, and help him out of them; invite his absolute trust by treating his communications with proper respect and observing an inviolable and sacred confidence as to any disclosure he makes to you—you will soon learn that you have gained an influence over him that shall last as long as your life does, and that will influence and guide him long after you are gone. If you will do this, and do not foolishly drive him and his confidences from you by standing in cold aloofness from him; do not by your reproaches and harmful punishments chill and terrorize him, he will cling to you as you do to the best and truest friend you have. * * *

You need recreation and pleasure. So do all of us; it is the law of our nature. For a stronger reason does your son. It is the nature of the young of all animals

to sport and play. Thus the mind as well as the body of the child is best developed. Let the boy play, as God intended he should. Find not too much or too often fault that he mars the furniture or breaks an occasional window. * * * If punishment be needed, as sometimes in moderation it is, let it be wisely and temperately administered, not in anger or unreasoning passion. * * * Study the nature of the boy. What may serve to influence or control one, does not always produce the same result in another. "Know thyself" is the beginning and the end of all self-improvement. Know your boy, gain his confidence, make him feel there is no one in all the world in whose unselfish regard he can place such implicit trust as he can in yours; that you are, in truth, a part of him, and that his happiness and welfare are dearer to you than life itself. This relation of confidence once established the influence of the father over the son—and, not less to be desired, the influence of the son over the father—will result not alone in a mutual advantage, but in the richest and purest pleasure mortals can know. * * *

I shall not dwell here upon the duty of church-going and religious instruction. All that has been said presupposes this. Nature and revelation alike teach thinking beings that there is a God, and of our accountability to him. Teach your son that each of us is responsible for his conduct, and that the laws of the Creator will bring upon him who disobeys them a certain penalty. Yet must one be on his guard not to "preach" too much. Never become impatient or angry because your boy disagrees with you. Reason with him, but do not sneer. There is neither courtesy, tact nor argument in a sneer. Treat boys with respect. Listen to their views. Draw them out and let them see that you trust them. Even when you become satisfied that one is not worthy this respect and confidence, I would hesitate to let him know the extent of my distrust. Never close the door of your hope and expectancy upon him. Never let him think that you think he cannot become a good and useful man, if only he will sincerely wish and try to do what is right. He who made the heart alone can tell what word, what act of yours, may serve to check and save the disobedient and wayward child. We can at least keep on trying and hoping—always hoping.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 6.

Topic: Cheering Promises. 2 Peter i: 1-4.

An aged saint was once lying in an attic deprived of nearly every comfort of life and nigh unto death. A friend called to see her, climbing up the rickety stairs and noticing that there was a smile upon her face asked her how it was she could be so cheerful. She looked up into the friend's eyes and lifting up her own toward heaven, replied, "The promises!" It was not what she had that comforted her, nor what she had not that it should sadden her. She rested in the precious promises of God's word and was cheered by them. Such is one of the chief ministries of the promises. In a world of gloom induced by sin they send forth rays of hopeful light; into homes made sad by sorrow they give the oil of joy; where heaviness rests as a pall they minister the garments of praise. They are stars in a night—the beams of day over the hilltops—the assurance that all things work together for good. They are to the child of God today what the multitudes of the heavenly host were to Abraham when he stood in the door of his Syrian tent—harbingers of a time when the people of God shall become mighty and have possession of all their land, when they shall be a great multitude, and when Messiah shall be at one time king of nations and king of saints. They are the rod and staff of the twenty-third psalm and a never ending source of consolation and good news until the end.

What are some of the promises that cheer us? To answer is trying to choose from the wealth of the morning's rays that burst upon us with each new dawn a quiver full and leave the rest. Like endeavoring to gather a cabinet of pearls from the multitude of fresh dew drops that sweeten the grass each new day and try to select the choicest of them. All the promises cheer us—they are intended for that purpose, we cannot spare one of them. Though they are a host, yet they are none too many.

It is difficult to select from the promises, yet we may group them and look at some of their specific ministries. To use an illustration we may string our pearls and glance at them together, until like the instructions of a father and the law of a mother of which we read in Proverbs they become chaplets unto our heads and chains about our necks.

The promises are heralds of the good news of forgiveness. "If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." Again how full of cheering hopes, "Come, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool; if ye be willing and obedient ye shall dwell in the land, but if ye refuse and rebel ye shall be devoured with the sword." There is the joy of daybreak in these words. The assurance of springtime, the gladness of coming harvests age upon age.

The promises point to the possession of power. "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit—and it shall come to pass that whosoever shall call upon the name of Jehovah shall be delivered. The promises also indicate the way to power. "The pure in heart shall see God." Such is the cheer sent into a world bereft of spiritual power by the promises of the Bible, "Ye shall have power after that the Holy Ghost is come upon you and ye shall be witnesses."

In a world of war and strife and to hearts tempest-tossed and restless the promises assure of peace. The world has ever dreamed of peace. Science tells us that equilibrium is a law as well as movement. The poets sing of a golden age. Philosophers write of an ideal state, but the Bible promises it. The human heart has ever been swept by storms. It is still so, but the Christian may have rest and peace. "For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem, and he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." How cheering, when Asia this hour is in the midst of one of the bloodiest wars of history, how cheering

when in spite of the Hague conference arbitration, is not permitted to offer its help, how cheering when there is no universal peace, to read these golden words. They are like a restful couch after a weary day. And then these others, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled neither let it be afraid."

The promises cheer us by assuring us of the perpetual divine presence. "I will never leave thee nor forsake thee," and that other pearl of priceless preciousness, "Lo I am with you always even unto the end of the world."

Then those of the home beyond the other life. "In my Father's house are many mansions; I go to prepare a place for you," and "Because I live ye shall live also;" and again, "There shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light; and they shall reign forever."

The same old promises! Yes, but they are no new promises. We may unfold them more and more, there may be a new picture for us in the mirror of each Bible pearl as we come to it for light upon each new life. They will doubtless seem richer and more beautiful day by day, but they are the same Bible pearls after all and they all point to the good news of the kingdom and assure us that it has a reality both as a hope and an experience.

Church News.

California.

Paso Robles.—The Rev. W. H. Cross has been called to this church.

Lockeford.—The Ladies' Aid society recently held a poverty social that resulted in over twenty-five dollars gain for their treasury.

San Francisco, Fourth.—The first anniversary of the present pastorate finds the church out of debt after a year of numerous expensive repairs and there is much hopeful anticipation of much larger life and usefulness for the church.

Third church, San Francisco.—Rev. William Rader began a series of sermons Sunday evening on "Messages from the Old World." The subject was "The Bitter Cry of Outcast London." Every available space was occupied,—certainly the Third church has solved the Sunday evening problem. The subject next week will be "The Stones of Oxford."

Avalon.—Sunday-school rally day was recently observed here, and we believe to advantage. We are, this season, introducing the new Blakeslee Boys' and Girls' Monthly in the fourth grade (primary) and in the fifth grade (junior), and we are supplementing the Blakeslee system with the Forbush Illuminated Lessons in the ninth grade (pastor's young people's Bible class.)

North Berkeley.—Rev. Ben F. Sargent closed his pastorate of five years with this church with the middle of October and has entered upon a three months' engagement with Olivet church, San Francisco, as acting pastor. In the meantime he will take a course in the State University upon the Psychology of Childhood, and hopes to take one study in the Pacific Theological Seminary.

Lodi.—Last Sunday was temperance day with Lodi churches. Each pastor preached on temperance themes in the morning and in the evening a good citizenship union meeting was held in the Methodist church. Rev. G. H. DeKay preached in the morning a strong and encouraging address on "The Progress of the Great Reform." He is in demand for such addresses. Oct. 18th he lectured for the W. C. T. U. at Ripon on "The Good Old Times." On Monday evening, the 24th, he gave his temperance lecture on "Unwashed Hands" at Napa, and another address the next evening in Oakland before the Prohibition Alliance. A recent effort to break down the anti-saloon protest from Lodi has been met by the churches in the church temperance federation, and it is thought will be defeated.

SAN FRANCISCO MINISTERS' MEETING.

In the absence of the essayist last Monday, the presence of several visitors gave opportunity for an interesting and varied program.

Dr. Albert W. Clark spoke concerning his work in the Australian empire, where he has labored successfully for over thirty years.

Rev. Charles L. Mears, pastor of the Reno church, told of the work of that interesting and progressive field. The new town of Sparks, two miles from Reno, with electric car line connection, and the new developments of the mining interests beyond, has brought Reno church into prominence and opened larger opportunities for Congregationalism in that section.

Rev. Benjamin St. John, from Iowa, spoke briefly, signifying his intention of remaining in California.

Rev. Charles E. Chase brought greetings from Portland, Ore., and told of progress and hopeful outlook for our work in the north.

The nominating committee reported the names of the following persons to serve as officers of the ministers' meeting during the next term: President, Huber Burr; vice-president, W. H. Atkinson; secretary, T. Earl; treasurer, F. H. Maar.

Program committee reported that the meeting next week (Monday, October 31st) will be held in the Y. M. C. A. auditorium in union with the brethren of other denominations, the Methodist ministers in charge of the program. Scribe.

THE GENERAL ASSOCIATION.

The annual meeting of the General Association of Congregational churches of Northern California was called to order by Registrar Rev. H. E. Jewett, at Third Congregational church, San Francisco, Tuesday, at 2 p. m.

Rev. E. L. Walz, pastor of Fourth Congregational church, San Francisco, led the opening devotional service. Dr. I. C. Meserve, pastor of Plymouth church, San Francisco, was elected moderator; Rev. G. C. Patterson of Petaluma, assistant moderator; Rev. R. C. Brooks of Oakland, scribe; Rev. O. W. Lucas of Pacific Grove, assistant moderator; Rev. H. E. Jewett, registrar.

Rev. E. S. Williams of Saratoga spoke concerning the proposed home for missionaries, to be established at Saratoga, and introduced Rev. Wm. T. Patchel of San Jose, who addressed the association upon the same subject. Deacon G. Gilbert Dexter presented a resolution, which was unanimously adopted, recommending that this cause be placed upon our list of benevolences.

Rev. Walter Freear reported for the Ministerial Relief Society; urging that one communion offering be

taken each year, in every church, for this worthy object.

The evening praise service, associational sermon, by Rev. L. D. Rathbone, now of North Berkeley, and the closing communion service, conducted by Rev. S. C. Patterson and Rev. R. B. Cherington of Kenwood was inspiring and helpful. The sermon was a strong, plain, simple, straightforward appeal for more and better personal work; from the texts, "He that winneth souls is wise," and the words of Jesus as an example of his method, "Follow thou me."

A full report of the succeeding sessions will be given next week.

Huber Burr.

San Francisco.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

A boy arrested in Indianapolis and classed as incorrigible, was operated on recently, and a piece of skull pressing on his brain was removed. Since that time the boy has shown an entire change in disposition, and his former uncontrollable temper has disappeared.

It is said that the commercial clerks are alarmed because a machine has been invented which will automatically record messages and take down letters from dictation. What is the use of learning shorthand if a machine can be found to do the work? It begins to look as if human kind will have to take to the woods, or the fields, in order to earn a living.

But little more than a century ago the rude logs of Fort Dearborn, where the great city of Chicago now stands, were the sole defense of the settler. A half-century ago the bogs and marshes disfigured what is now a veritable paradise. A quarter-century back, the heart of Chicago was a mass of ashes and smoldering ruins. Yet today Chicago's commerce and manufactures girt the earth; her libraries and galleries are among the first; her school population and educational facilities place her in the first rank of American cities.

It is said by physicians who have traveled over the various islands of Japan that rheumatism is almost unknown in the land of the Mikado, and this fact is attributed to abstemiousness of diet and very limited use of tobacco or alcohol. Military experts say that the Japanese soldiers are able to outmarch the troops of any European country and attribute their ability in this direction to the same causes. The Japanese successes in Manchuria therefore constitute a standing argument in favor of temperance, an argument that can neither be ignored nor despised.

Already the city of Washington has no less than twenty-four statues, a large number of them men on horseback. Very soon there is to be added to the number a $50,000 statue of McClellan; a $240,000 statue of Grant; a very fine statue of Sheridan; to be followed by Pulaski, Steuben, Jefferson and Kosciusko. It has been suggested that the statue of Jackson, which now stands in the middle of Lafayette Square, opposite the White House, be removed to the Hall of Ancients, since it is regarded as a curio, and that in its place a towering and magnificent statue of Washington be erected.

The Kansas association of cities of the first and second class has adopted a resolution in favor of maintaining separate schools for negro and white pupils. The resolution states that the race question has grown so serious in Kansas as to make some action necessary. Steps were taken to bring the matter before the next legislature. A committee was appointed to draft a law to be submitted to the legislature, and money was raised to maintain a strong lobby to work for the bill. A vigorous campaign in favor of the law will be waged in all portions of the state. It will be an issue in the next election, as all candidates for the legislature will be asked to pledge themselves.

It is not generally known that there is a seaweed industry along the shore of New England and that a million pounds are gathered annually. At Rye Harbor alone 1,000 barrels are gathered each season. Here is one instance in nature that the more you take the more you can have, for the moss grows so fast that when one crop is taken, another is ready for pulling in a month. One good gang can pull twenty barrels a day. The moss must be bleached again and again, turned and washed. Not until it is white and free from sand is it ready for market. At wholesale it is worth from 3 to 5 cents a pound. Besides being used for general cooking, it is chiefly sold to the breweries, where it is used for settling ale.

The Montreal Fire and Light Committee's report gives a record of destructive fires in that city in the last three months of 1903, with an aggregate loss of one million five hundred thousand dollars. They are thus classed: Twenty-two fires were due to the contact of telephone, telegraph, and other low potential wires with electric light and other high tension circuits. Wires grounded on gas pipes were responsible for nineteen fires. Eleven fires were due to the defective wiring of gas fixtures, five to the puncturing of gas pipes by the currents on flexible cords wrapped around them, three to short circuits in moldings, three to open link fuses in porcelain cut-out bases, fifteen to over-heated resistance coils and heating devices, and nine to incandescent lamps coming in contact with inflammable material. In the same report one hundred and thirty-five fires are noted "in which electricity was suspected of being the cause, but in which all material evidences of origin were destroyed."

While Hon. J. W. Folk, Democratic candidate for governor of Missouri, deserves great credit of the strenuous fight he has made against corrupt members of the legislature, whom he has vigorously prosecuted and sent to the penitentiary, credit for the beginning of the crusade, it is said, belongs to Rev. C. S. Brooks, pastor of the Christian church at Jefferson City, whose sermons first aroused public sentiment and started the uprising for civic righteousness in the state. Mr. Brooks, from his pulpit, charged legislators with being corrupt and condemned the prosecuting authorities for their negligence. His discourses stirred up an investigation and the bitter fight against the boodlers, in which Mr. Folk has borne an effective part. The preacher has also waged successful war on whiskey drug-stores, Sunday saloons and gambling-dens in Missouri's capital, and assisted in breaking up a notorious get-rich-quick scheme in St. Louis. Mr. Brooks could have had the nomination for lieutenant-governor, but the preferred to remain in the pulpit.

A remarkable incident, illustrating the benefits which Christianity brings to a pagan country, is reported from Japan. In the old walled city of Tokio, comprising the mediaeval part of the town, about three thousand women were until recently held as slaves nominally for debt. An American missionary took an interest in the case of these women and after as-

certaining the legal phases of the matter, brought one of them before a Japanese court as a precedent for the rest. The court decided in substance, that flesh and blood could not be held for debt and expressed the opinion that the women should be released. The reputed owners of the women, however, secured the support of the police and refused to allow the slaves to go free. Then the Salvation Army took a hand and in spite of threats and even of violence, stepped in, proclaimed the tidings of freedom to the women in the walled city and secured the release thus far of over one-third of their number. The St. Louis Christian Advocate says in this connection: "Japan owes a large debt of gratitude to the people of modern civilized countries, but in no case is the debt larger or the obligation greater than in this. It is but an illustration of what Christianity is doing for the pagan peoples of the earth, not only in Japan, but in many other countries. Wherever the religion of the cross is preached and understood, the condition of the prisoner is improved, the hard lot of the poor is made lighter, the bonds of the slave are loosed."

Cotton, which has been the South's most steadfast friend, alike in times of trouble and serenity, has developed another, and hitherto unsuspected value, says the Atlanta Constitution, for, if the result of an analysis recently made by a Philadelphia chemist is reliable, the cotton-stalk, which has been regarded as useful only as a fertilizer, will rise to the dignity of greatly augmenting the South's aggregate income. It is claimed for the stalk that, carefully treated, it yields between $2 and $4 worth of sugar to the ton. Nor is this the sum of its usefulness. The waste resultant from the sugar-refining process can be manipulated to produce a grade of paper much superior to that obtained from wood-pulp. The stalks are also found to contain a material resembling celluloid, the base for a smokeless-powder composition, and a fair grade of alcohol. That the announcement of the stalk's industrial evolution has been taken seriously is evidenced by the fact that a corporation is about to begin the construction of a plant at Gonzales, Texas, which will be entirely devoted to the handling of these by products. The assertion is made that the industry has passed the stage of speculation and experiment, and that the new company will shortly be prepared to enter the market with all the products named above When it is stated that a conservative estimate of the average annual yield of stalks in this section may be placed at 70,000,000 tons, the importance of the discoveries is convincingly apparent.

The social institutions of Tibet are not exemplary in the moral aspect. Both polygamy and polyandry are practiced in many places. Where women are few they will take several husbands, but these must all be brothers. Cases have been known where a woman has been the wive of seven brothers. Naturally, in such a country the honor and sentiment we are accustomed to associate with marriage are unknown. In some districts the courtship of the young Tibetans is by no means pleasant for the bride. After he has purchased his wife from her parents, the price being paid in cattle, she is taken to his home, and is soundly beaten in order that she may be at once brought to a proper sense of the duty of obedience. Sometimes a beautiful young woman when purchased from her parents costs as much as thirty yak. The Tibetans like and defend the custom of fraternal polyandry. They regard it as economical, and as tending to keep the family together, and to build up the estate. Moreover, it releases a certain number of the males for necessary pastoral work away from home, and for the long journeys they have sometimes to take. It would be difficult to find an asylum for the wife if she were not also the wife of the wanderer's brother. Therefore the women especially advocate the arrangement, their plea being that with only one husband they would become widows at his death, while, having many, they are never widows. Thus Tibet is sometimes described as the country where widows are unknown.

When women patients come to me with incipient nervous troubles evidenced by their symptoms, I always prescribe a change in their habits, remarked a physician. If they are of the busy, bustling sort in society, or in their domestic affairs, I prescribe the rest cure. One rule which always seems to the nervous woman a dreadful waste of time is to spend one day every two or three weeks in bed. This is a mild form of sleep cure. A patient whose nerves are tired may keep up the endless routine of worry, depressing thought and looking forward to ills that may never occur, in her waking moments, but in a darkened room with sounds and visitors and letters and newspapers barred, she will drop asleep and will be amazed, and perhaps shocked, to find that it is quite possible for her to sleep for forty-eight hours—with occasional wakings for a cup of milk or bouillon. The various remedies that prove efficacious in so many instances do so not so much on account of their inherent virtues as from the fact that they remove the mental strain. The sleep cure leaves the brain unconscious for such a long period that it has time to rest and be refreshed. In the same way an ocean voyage often proves a sedative. A day or two out from land, and the complete difference in scene and surroundings, takes the sick mind from its own ailment. It is the same principle that drives away the toothache at the dentist's door. Routine is the evil that nourishes and encourages nerve troubles. Women are specially susceptible to the habit of living in an accustomed rut—every day of the year the same. A great many women, too, seem to mistake hysterical nervousness for vivacity. It has become the fashion to be extremely "lively" and the nerves suffer accordingly. The "change" cure calls a halt in all this, and gives a chance to start somewhat afresh.

Rev. Dr. Hiram Bingham and his sister, Mrs. Titus Coan, sailed for their Honolulu home on Tuesday. Dr. Bingham is one of the four missionaries who have been longest in the service of the American Board. He was the first missionary to the Gilbert Islands.

MARRIED.

October 18th, at the First Congregational church, San Francisco, Henry Cheever Bowman and Emily Boice Adams, daughter of the pastor.

Homer Lyman Hulls and Esther Susie Hardin of Hollister, Cal., Saturday evening, October 22d, at the home of the groom's cousin, Rev. Huber Burr, Sunset Heights, San Francisco.

"Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets."

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VI. November 6th.

JOASH, THE BOY KING.

(II Kings xi: 1-16.)

Golden Text.—When the righteous are in authority the people rejoice (Prov. xxix: 2).

Daily Home Readings.

M. Ahaziah's Short Reign (II Chron. xxii: 1-9).

T. Joash, the Boy King (II Kings xi: 1-12).

W. Joash, the Boy King (II Kings xi: 13-21).

T. King Joash (II Chron. xxxiv: 1-7).

F. Idol Altars to Be Destroyed (Deut. xi: 1-7).

S. Just Ruling (II Sam. xxiii: 1-7).

S. Righteousness Exalteth (Prov. xiv: 27-35).

Introductory.

The effects of that unholy union between Ahab and Jezebel were apparent through many generations. The marriage of their daughter Athaliah to Jehoram, son of Jehosaphat, Kink of Judah, had brought the two kingdoms into closer relations, and consequently had placed Judah somewhat under the dominance of Israel. Jehoram reigned but eight years and was succeeded by his son Ahaziah.

Expository.

Jehoram, king of Israel, and uncle to Ahaziah, joined forces with his royal nephew in a campaign against Syria. Severely wounded, he returned to Jezreel, where both he and Ahaziah were slain by Jehu, a captain of Jehoram's army, who had been, by the command of Elisha, anointed king over Israel. Jehu continued his work of destruction until all the kinship of Ahab, including Jezebel herself, had been slain. Athaliah, not to be outwitted, proceeded to destroy all the male members of the royal family at Jerusalem and then ascended the throne (V. 1).

The only recorded union of a high priest and a princess was the marriage of Jehoida and Jehosheba, the half-sister to Ahaziah. Had not Jehosheba preserved the infant Joash the house of David would have been extinct. From the bed-chamber, or rather store-room, the child was transferred to one of the chambers in the temple, where for six years he was kept in seclusion. Athaliah, the queen, was remarkably like her mother, Queen Jezebel—cruel, oppressive and vindictive. Any measure that would bring relief would be hailed by the people with satisfaction. Jehoida's plans were accordingly approved by the representatives of the nation. Glad indeed were they that a son of the king had been kept alive, and they were willing to take the risk involved in his coronation.

The old weapons of warfare accumulated by King David and stored in the chambers adjoining the temple served a good purpose. The time for the changing of the Sabbath guard was deemed the most propitious for the carrying out of Jehoida's plan (v. 5). That there was a customary place where the kings stood during the religious ceremonies connected with their coronation is inferred from verse 14. Athaliah, attracted by the unusual noise, went to the temple in person to discover the cause thereof. Her quick intuitions immediately took in the entire situation. She had not even suspected the existence of the royal child, and now that the truth is forced upon her she charges treason. But there were few to sympathize with her contention. On the other hand she deemed it expedient to flee. In order not to further desecrate the temple she was permitted to go as far as the private driveway to the palace, where she was slain. Thus her crime of destroying the "royal seed" was visited upon her own head.

Suggestive.

1. Notwithstanding the general wickedness of nations and communities some one can be found to represent righteousness.

2. The temple was a fitting place for the coronation of the king.

3. Unholy alliances inevitably bring disaster.

Our Boys and Girls

OLD VICTOR.

I have heard my mother tell this little story so many times that I am sure that I can tell it in her exact words. I will tell it quite as if my mother were talking to you.

When I was a little girl of about ten years, my father moved to Iowa, which was then but a territory. We went all the way from Ohio to Iowa in a covered wagon. All of our belongings, with the exception of the stock, were in the wagons. We had two cows and a pair of ponies that my older brothers drove along behind the wagon. Then we had a large coop made of stout slats fastened to the rear end of the wagon. In this coop we had six hens and a rooster. The coop had a partition in the middle, and in one-half we had a big gray goose and a now-white old gander.

The old white gander was the biggest bird of his kind I ever saw. He was quarrelsome, and he never seemed so happy as when he was engaged in warfare with something or somebody. He was fearless, and would attack anything. He had "sailed in," as my Brother Ben said, and killed two chicken-hawks that had swooped down on the goslings back in Ohio. He had been known to assail evil-looking dogs, and send them howling from our premises. Father had seen him kill a rattlesnake, and he kept our poultry-yard free from poultry-destroying invaders. He could do terrible battle with his beak, wings and feet. He had been so triumphant in warfare of all kinds that my brothers had named him Victor. He had been almost as good as a watch-dog in our Ohio home.

I shall never forget how frightened I was when I saw the Indians in our new home. They were a lazy, mean-spirited lot, and we had nothing to fear from them, excepting when they had been drinking. They were very dishonest, and would steal anything that they could lay their hands on. They annoyed us a great deal by their constant begging; and they would hang around our house when we were at our meals, and come to our doors and windows begging.

Although father had told his children again and again that we need not be at all afraid of these Indians, I could never see any of them coming toward the house without wanting to run and hide. They never came in large numbers, and sometimes we would not see a dozen of them in a month.

One day my mother and my little brother Fred and I were alone in the house, when father came home and said to mother:

"A man has just come long and brought me word that the Ridleys have lost one of their children. Their little boy, six years old, died yesterday, and is to be buried this afternoon. I will hitch up, and we must go right over to them. They must feel the need of the presence and sympathy of their friends at such a time when they are in such trouble."

The Ridleys were an Ohio family living six miles from our house. They had been to call on us, and my parents had paid them a visit, and were much pleased with them.

"We must go right over there," said my warm-hearted mother.

When they were ready, father said to Freddy and me:

"Now you children stay right around the house. Your brothers are down on the river bottom at work; but they will be home by six o'clock, and you can tell them where we are. It will be after dark when we get home, as I want to come around by the Hadleys and get some fall wheat to sow, and I know that the Hadleys will make us stay to supper with them."

I was naturally a timid child, and I felt nervous and uneasy when I was left alone even in the day time. I felt like crying when I saw father and mother drive away, and I would have taken Freddy and gone to where my older brothers were had they not been so far away.

My parents had been gone about an hour. Freddy and I were playing in a sand-pile near the house, when I heard a wild yell, and on looking around I saw a big Indian on a lean pony. No words can tell how frightened I was. I was sure, from the way the Indian had yelled, and from the reckless way in which he was riding that he had been

drinking "fire-water," and I began to imagine all the dreadful things he would do when he found that there was no one in the house but Freddy and myself. I grasped Freddy's hand and ran into the house, closing and barring the door behind me. The two windows were raised, and I pulled them down and fastened them. Then I climbed up into the loft with Freddy, and we hid there, crying.

I could see between the cracks in the logs, and I saw the Indian dismount and tie his pony to a tree a short distance from the house. Then he came on, swinging his arms and yelling. I watched him with strained vision and wildly beating heart. Suddenly I heard a loud, harsh squawk, and out from under a little log stable, near the house, came old Victor; and, he too, was on the warpath. With his great wings spread, and his long neck stretched out, he came on, hissing furiously. His mate had that day hatched out eight goslings, and Victor may have thought them in danger. On he came, hissing and flapping his wings.

The Indian wore moccasins, but no leggins; and Victor, atacking the invader from the rear, bit furiously at the Indian's bare legs before he realized that he must contend with a feathered foe. When he did realize it, it was with a howl of pain. He turned and grabbed at Victor, only to receive a fearful blow from one of the gander's great wings. The Indian grabbed the arm Victor had struck and roared with pain. He roared again when Victor struck and bit him again on the legs. Then he fled, limping and howling, with Victor in mad pursuit. It was with difficulty that the Indian could mount his pony; but once astride it, he rode away like the wind, and Victor, giving a shrill squawk of triumph, waddled back to his downy yellow goslings, in whose defense he had fought and won.

Not until my brothers had come home, two hours later, would I unbar the door. Then I went out and stroked Victor's snowy, shining back.—Unidentified.

THE OBEDIENT BOY.

A little boy was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I mustn't dare to."

"Who's she?"

"My mother," replied Jim, rather softly.

"Your mother! Why, I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid; you know I'm not; only she did not want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?—Unknown.

A PERSONAL PENTECOST.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

But, above all, the soul-winner must have "a personal Pentecost." Christ does not send us alone to seek the lost. In the fifteenth and sixtenth chapters of St. John's Gospel, he definitely promises the Comforter. And again, on the day of his ascension, he bids his disciples tarry at Jerusalem until the Holy Ghost is come. Then, as they waited, "with one accord in one place," "a sound from heaven as of a rushing mighty wind filled all the house where they were sitting, . . . and they were all filled with the Holy Ghost." Since that day the one supreme qualification for Christ's witnesses is "the enduement with the Holy Ghost." He will give a better knowledge of the Scriptures; he will re-enforce tact and earnestness and perseverance; he will give tenderness of heart and the burden for souls.

What a marvelous change the coming of the Spirit wrought in those waiting disciples! They had forsaken him; they had doubted his word; Peter had denied him. But now they all became flaming evangels, and "spake the word of God with boldness."

A personal Pentecost will help the soul-winner to overcome timidity, give utterance and a holy boldness, and make effective the words he speaks. It is the supreme need of the Church today. God wants men and women in every vocation of life who are Spirit-filled; and who, by diligent study of the Word of God, by prayer, and by Christian testimony, live a Spirit-filled life that is perennial.

The personal worker will succeed only when endued and empowered with the Holy Ghost. Dr. J. Wilbur Chapman tells of a young Irishman who was a member of his Church, and who had not had the educational advantages many young people have. Dr. Chapman says:

"With a heart burdened for the men of the city, I called together a few of the men of the Church, and laying before them the plan I had in mind, told them first of all that we could do nothing without the 'infilling of the Holy Ghost.'

"When this had been explained, I noticed this man leave the room. He did not return while the meeting was in session. When I sought him I found him in one of the lower rooms of the church, literally on his face before God. He was in prayer.

"I shall never forget his petition: 'O God, I plead with thee for this blessing!' then, as if God were showing him what was in the way, he said: 'My Father, I will give up every known sin, only I plead with thee for power;' and then, as if his individual sins were passing before him, he said, again and again: 'I will give them up; I will give them up.' Then, without any emotion, he rose from his knees, turned his face heavenward, and simply said: 'And now I claim the blessing.'

"For the first time he became sensible of my presence, and, with a shining countenance, he reached out his hands to clasp mine. You could feel the very presence of the Spirit as he said: 'I have received him; I have received him!' And I believe he had, for in the next few months he led more than sixty men into the kingdom of God. His whole life had been transformed."—Mahood.

THE PEOPLE'S AUTO.

With clang of gong and happy song.
And laughter backward trailing,
The trolley fleet o'er city's street
And country road goes sailing.
Yo ho! Hurray! It speeds away,
The Auto of the Masses!
The humblest hand in all the land
May stop it as it passes.

No tires to pump, no bolts to thump,
No monkey-wrench to vex us;
No breaking down eight miles from town,
No wicked nail that wrecks us.
Yo ho! Hurray! Away, away!
None dares to call you fickle,
For rich and poor you're swift and sure,
Dear Auto, for a Nickel!

Through country glades your lovely maids
Will soon be gaily speeding,
And not a maid will feel afraid
Of cows that "moo!" while feeding;
The horrid cow that braves her now
Will graze yon lofty steeple.
Clang, clang! Hurray! For naught can stay
The Auto of the People!

Earle Hooker Eaton, in the Oakland Enquirer.

Harold ran back from the lion in the museum. "Don't be afraid dear," grandmother said. "That lion is stuffed." "Yes," said Harold, "but mebbe he isn't stuffed so full that he couldn't find room for a little boy like me."—Cleveland Plain Dealer.

Advice to Young Men.

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine our men—in our young men — decency and strength. There is no good of you preaching to your boys to be brave if you run away; there is no good of your preaching to your boys to tell the truth if you do not. Unless there is a spirit of honesty in a man, unless there is a moral sense, his courage, his strength, his power but make him a dangerous creature in our life—a man, whether from the standpoint of our social or political systems, to be feared and to be hunted down. In civil life, the greater a man's ability, if it is not combined with the moral sense, the more dangerous that man as a citizen, the worse he is as a citizen. —Theodore Roosevelt.

Whole Heartedness.

The supreme demand in any crisis—and there is a crisis all the time—is for men who can stand in the midst of the tide and not be swept away—men knit in the will and might of God. To take exceptions to any, even the most searching criticism is mere stupidity, if one wishes to accomplish anything.

One cannot do God's work by doing a part of it today, and leting the rest of it go over till tomorrow. When the Hebrews entered the promised land, they did not exterminate the heathen as they had been commanded, and afterwards they were reduced to slavery. They did not like to go the whole ticket. Then in their anxiety to destroy some of the heathen, which was proper, they entered into an alliance with some other heathen and were handsomely defeated. When men mix piety and opportunism it often contributes more to the world's weal to have them defeated than to have them victorious.

Faith Makes Heroism.

Take the list of the world's great heroes, examine their records and you will almost without exception find them men who had great faith in God.—Rev. John C. Horning.

Doers, and Not Hearers Only.

Seeing the great principles of right living is one thing, doing the simple duty of the hour in accordance with the known principle is another. Seeing is not doing; and seeing without doing, a duty fearfully weakens the moral fiber. How many of us with swelling hearts and exalted determination have set an alarm clock at night to arouse us at the right time, and have gone peacefully to sleep again, in the drowsy morning hours, when the bell had ceased ringing! Thus in a hundred ways we disappoint our perceptions and break down our wills. and yet we wonder why the more glaring faults in us are hard to overcome. "Be ye doers of the word, and not hearers only, deluding your own selves" into the foolish supposition that the victory is gained when one has merely seen how, to win it.—Sunday School Times.

A living character affords the only colors in which God could paint his idea of a man.

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David Inquired of the Lord.

Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hands of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to his sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself, he'll cut his own fingers." "I will instruct thee and teach thee in the way which thou shalt go" is God's promise to his people. Let us, then, take all our perplexities to him and say, "Lord, what shalt thou have me do?" Leave not thy chamber this morning without inquiring of the Lord.—Spurgeon.

The trouble with us too often is that we do not realize the presence of our Master though he is close beside us, and miss altogether the comfort of his love; Mary stood with breaking heart by the empty grave, crying out for her Lord, who even then was close behind her, but unrecognized, "she supposing him to be the gardener." A moment later, however, the speaking of her name in the old familiar tone of voice revealed him to her, and instantly her sorrow was turned into joy. So we stand ofttimes in the deep shadows of grief, longing for comfort, yearning for love, while Christ is close beside us, closer than any human friend can be. If only we will dry our tears and look up into his face believing, our soul shall be flooded with his wonderful love and our sorrow shall be swallowed up in fullness of joy. There is never the least doubt about the presence of Christ in our time of trouble; it is only because we remain unaware of that presence that we are not comforted.—J. R. Miller, D.D.

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